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HISTORIC SOCIAL DOCUMENT

AFTER three years of work, 62 meetings and an expenditure of £8,046, the Report of the Wolfenden Committee has appeared, and so have some of the first public reactions, or rather, explosions. They are not pleasant, nor do they give cause for hoping that serious moral issues will be discussed in public with the reasonableness and clarity that liberal religion has always insisted should be brought to bear on such issues.

The headlines in two-thirds of the national dailies, for example, yielded to the attractions of the heavily-emotional word "VICE". One paper titivated its readers' curiosity by a typical "peep-show" approach, another tried to awe them with the indignation of its "tear-it-up" approach. The fact that spokesmen for religious bodies, social workers, doctors and those seriously concerned with the problems involved have almost unanimously given it a sympathetic reception is naturally not headline news.

The omens are then that discussion and, therefore, the subsequent political decision are going to be clouded by the passion and violent prejudices of those who have neither the patience nor the intention of acquainting themselves thoroughly with the facts and principles involved.

The Facts

The facts themselves can best be found in the report,* of which the most significant are that homosexuality is not a "disease", that the homosexual is not someone utterly different from the rest of mankind, that science has yet no agreed theory of its cause, that specific treatment is of little avail, that research is greatly needed, and that meanwhile a sensible sex-education and a happy home-life are the best safeguards.

The Committee was set up in view of a series of "needless and bungled prosecutions", to see whether our law and practice concerning such offences needed amendment. With great courage and steadiness it took as its first principle that "crime" and "sin" cannot be equated, that there is a realm of private morality and immorality which is "not the law's business".

Sex-life is one of the deepest and most intimate expressions of human personality and is, therefore, intensely private and personal, but when its consequences extend beyond the parties involved then the community must control and restrain it. The Committee, therefore, was faced with the difficult and delicate task of assessing when and where the line is to be drawn between public and private behaviour. It chose a truly religious principle, namely that in emphasizing the personal and private nature of moral or immoral conduct, it was emphasizing the personal and private responsibility of the individual for his own actions—

> "A responsibility which a mature agent can properly be expected to carry for himself without the threat of punishment from the law."

The Religious Principle

That is the voice of faith, faith in the power of man to stand on his own feet, to judge for himself, to be the guardian of his own conscience; that is the faith and heart of liberal religion; that is the religious principle which may easily get lost in the coming controversies.

Principles, however, are no use unless they are put into practice, and the Committee has logically and bravely recommended that "homosexual behaviour between consenting adults in private" *is* private and should not be the concern of the law. There, of course, the controversy begins as to whether this behaviour is private in the sense that it has no effect on the community at large. That controversy may be carried on at the purely primitive level of revulsion and fear versus sentimental pity (both based on ignorance), or at the higher level of clear hard reasoning from the facts. The Committee has given the lead. Will the public and its spokesmen follow?

The Way to Understanding

On the question of prostitution the Committee could only point out that it is not a legal offence in itself, it despaired of suppressing by law an institution almost as old as civilization, and addressed itself to the practical public problem of keeping the streets clear.

The Wolfenden Report, however, is an historic social document. Even if it only gets filed away and forgotten, it marks the end of an era—the era of the "unspeakable vice" approach. If a community is troubled by something within itself that it deplores, it has taken a momentous step towards enlightenment and responsibility, when it decides to bring it into the light and look at it shrewdly, soberly and thoroughly.

To bring a problem out into the light and look at it. That is the only way to self-mastery whether for the community or the individual soul.

(Contributed)

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* *Report of the Committee on Homosexual Offences and Prostitution*. H.M. Stationery Office. 155 pp. 5s.

ESSENTIAL CHRISTIANITY

A FAITH FOR TO-DAY

By H. John McLachlan

(The following article is taken from a pamphlet, with the same title, issued by The Challenge Press, The Manse, Killinchy, Co. Down. The pamphlet states with cogency the Unitarian position about "Essential Christianity".)

IN Seebohm Rowntree's book, "Poverty and Progress", a study of the conditions of the poorer folk in York in recent times, he tells us that since he last made a survey of York nearly half a century ago there has been a considerable decrease in Church attendances. His investigations show that this amounts to a decline of at least one-third amongst Non-Conformist Churches and to only a little less within the Church of England. This is probably typical of the whole of England and is borne out by the experience of a London minister.

He had been going through some old sermons on which he had noted the date of delivery and the numbers of the congregation. The average evening congregation at Hackney, London, in 1911 was in the forties. About four years later it had risen to the eighties and nineties. Then came 1916 to 1918, and, as he said, "like most of our churches, we never recovered".

Undoubtedly, war had its disastrous repercussions upon the Churches. Habits changed. The motor-car and cheap facilities for travel took people away from home at the week-ends. To adopt a vivid Americanism, "seeing life and going places" became the fashion. Religion, to many, began to seem a denial of the joys and pleasures of life, and the Churches steadily lost ground in the face of an increasing indifference to the values for which they stood.

But though the spread of secularism and pleasure-seeking was largely due to the new toys and technical devices which a machine-age showered upon the populace, it would be wrong to suppose that the Churches themselves were altogether free from blame. The emptying of pews and the dwindling of Sunday School attendance was not an automatic process. Other factors were at work.

It is, unfortunately, true that religion is only a marginal interest in the lives of many to-day who claim some connection with a Church or Chapel. Otherwise decent and respectable citizens are quite apathetic or uncommitted about Church-going, whilst the worldliness of some Churchgoers is in flagrant contradiction to their Christian professions. Moreover, to those outside, the various denominations present a sorry spectacle. They are so divided and disunited. Differences of organization, emphasis, and ritual, and disagreements over doctrines puzzle the outsider and offer further excuse for leaving Churchgoing to the faithful few.

One or two other consequences of the cleavages within organised Christianity are worth noting. The first is the still unsatisfactory state of religious education in the school. Here the young often receive instruction which later has to be unlearned, and Scripture-teaching may be quite unrelated to real life. "Agreed syllabuses" of religious education are a great improvement upon the kind of teaching that they superseded, but too much emphasis is still placed upon doctrines and creeds which bear little relevance to the child's experience of life. Another consequence of Christian disunity is what almost amounts to a conspiracy of silence. In polite circles, discussion of religious problems is largely taboo for fear of "hurting people's feelings". Often this results either in the unchallenged persistence of indefensible "religious" beliefs and attitudes or in the surrender to the more aggressive or fanatical sects of an open field for their particular propaganda.

New Truths Make Ancient Good Uncouth

Finally, among reasons for the decline of organized religion, there are the development of scientific knowledge, the new discoveries in physics, biology, and psychology, and the rise and application of the historical method to the Bible.

Sometimes it is suggested that the controversy of Science with Religion belonged to the Nineteenth Century and that to-day the old materialism, which denied many of the affirmations of Religion, is dead. True, there have been many adjustments on both sides of the line. But Christianity has not been able to escape just criticism. The fact is that many of the old positions of Orthodoxy have had to be abandoned. For example, the doctrine of the deity of Christ is no longer maintained by citing the miracles in its support. Nor is the doctrine of the Virgin Birth held to be an absolute essential of the Faith. Until recently, traditional Christianity taught the belief that a new spiritual body rises out of the grave where the material body was buried; but, as the Rev. Harold Anson, formerly Master of the Temple, has observed, "It is doubtful if many thoughtful Christians would believe such a teaching to-day". Indeed, he goes so far as to say that the phrase "resurrection of the body" has "now no doubt become somewhat misleading". Quite so. The word "Resurrection" itself to-day needs an entirely fresh interpretation, if it is to be used significantly.

Science and history, the doctrine of evolution, and the new psychology have led not a few thinking people to suppose that traditional Christianity is an effete institution with no message for the present. And, of course, it is true that the Christianity of most Churches has been very slow to adapt itself to the changed mental atmosphere of the twentieth century. Hence many people have simply despaired of the Churches and are pursuing their cultural, social, and humanitarian interests by themselves or in groups like the Workers' Educational Association, the Councils of Social Service and other welfare bodies, or the dramatic and scientific societies. A whole host of activities engage the minds and hearts of gifted and socially-minded men and women to-day who, at other times, would have been the strong core of the Churches and, as Christians, the salt of the earth.

This is the present situation, and how to tackle it is the urgent problem of the moment for all who value the great truths of Christianity which, unless there are men and women to care for them, to stake their lives upon them, and to embody them in community life, will certainly dwindle and perish.

The Need to Revitalize Christianity

The great need of our time is, then, to revitalize religion, to make Christianity real and meaningful to the ordinary man, so that it becomes once more a power in the land. How is this to be done?

One way of answering that question is this: we must make sure that the Christian Faith is presented to the people simply and intelligibly, "without frills". We must not ask men to believe in absurdities, or to accept doctrines that run counter to modern knowledge and experience. Science and education to-day, for example, make it quite impossible for any intelligent person to accept the type of biblical fundamentalism associated with the name of Dr. Billy Graham. Evangelism of the Graham sort is only calculated to estrange reasonable people from Christianity altogether. In fact, one of the most serious aspects of the present situation is the re-birth of fundamentalist sects, trading on the general ignorance and the failure of many ministers and clergymen to preach and teach the new approach to the Bible. The gap between many forms of "Christianity" now current and the modern man is likely to grow wider and wider as the century draws to its close. To guard against this, Christian values will have to be re-interpreted in the context of present-day thought and life. What is permanent and abiding in the Christian Faith must be lifted up and freed from entanglement with what is passing and time-conditioned. We need a new emphasis upon "Essential Christianity". For if we can say that the great truths of Christianity are simple and easily intelligible; if we can say that they nowhere contradict the truths of science or flout the divine faculty of reason; if they find an echo in the conscience and experience of man; then surely, they are fitted to win their way in the world. They are veritably "words of eternal life". The proclamation of "Essential Christianity" could save humanity.

VISIT TO HARWELL

By John Rowland

I RECENTLY had an opportunity for a glimpse into the future—a glimpse granted, I feel, to few people in this day and age, and a glimpse which seems worth sharing with others, in so far as cold print can convey a rather exciting experience.

Probably the word "Harwell" will be a familiar word to many people in these days, for on this disused aerodrome in Berkshire there has grown in the past ten years what is probably the greatest atomic energy research establishment in Europe. It was this research establishment that I was fortunate enough to visit. I did not, of course, see by any means everything that is going on there: much of it, in any event, is secret; but I did see enough to make the journalistic phrase about "the atomic age" something much more concrete, much more real to me than it had ever been before.

The atomic reactor which has been nicknamed "Bepo", for instance—a huge pile of graphite blocks, twenty or thirty feet in height, surrounded by a biological shield of concrete, which contains in its channels some tons of uranium—this was the "trial run", so to speak, on which the great power station at Calder Hall was based; it can be described in words, but nothing can wholly convey the sense of quiet efficiency which comes from it, the warning notices about the neutron beam, the experimental work that is going on around it.

Or the radiochemical laboratory, which is so much like an ordinary laboratory in a university, except that the substances, such as the radioactive metal, plutonium, which are being studied there, have to be handled, either by elaborate remote-control instruments, or with plastic gloves, inserted through holes in a sealed box behind huge sheets of transparent perspex—that, too, is something of a surprise, even to those who know something of the subject. These gloves are sealed into openings in the so-called "glove-box"; everything needed for a particular experiment has to be inserted inside before the experiment begins; and then all the usual chemical work of dissolving, filtering, and the like, has to be carried out inside the box, the apparatus being handled only by gloved hands. There are even double boxes, with one box sealed inside the other, and then the hands have to be slipped into one glove inside another, which must be a very difficult procedure.

My only regret, indeed, was that it was on a Saturday that I visited the place—a day when the work had been temporarily suspended, though I was lucky enough to be escorted around by one of the chemists who was actually working on the chemistry of plutonium.

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But why did I say that this was a picture of the future? Because, I should say, this work on the problems of atomic energy is work which will inevitably continue, and continue at an accelerating rate. It is strange to think that the atomic energy establishment at Harwell is only a little over ten years old, that the work that is going on there now would have been unthinkable ten years ago, that the work which may be going on there in ten years' time is unimaginable today. This, and not the mushroom cloud, is the real justification of atomic research. The scientist who escorted the party to which I was attached told us that there is a rule laid down that a certain percentage of the work done at Harwell must be *pure* research, without any suggestion of usefulness—this because the authorities, from Sir John Cockcroft downwards, have realized that unless the boundaries of knowledge are extended, there is no chance that any worth-while applications will emerge. Only, in other words, if pure research goes on, will the applications be possible—and what applications they are! The radioactive isotopes, which Harwell exports all over the world, now have incredible applications, in medicine, in industry, in agriculture. These substances are produced in the atomic reactor, by placing in its channels non-radioactive substances, which are activated in this way.

But what has Harwell to say to us? Has it any deeper message, deeper than the merely materialistic one? I feel that it has, and I feel that it is necessary for all of us, whether we are scientifically trained or not, to have some appreciation and understanding of what is going on in the world of the atom. It is only if we know that men are penetrating some of the deepest secrets of the universe that we can hope to play our part in the world of the future, and the not very distant future at that. There were plenty of occasions in the past when religious people lost their ability to deal with the world as it is, and lost it largely through the fact that they tried to deny the validity of scientific and technical advantages. The bishops who opposed the discoveries of Darwin, the people who tried to smash the machines in the days of the Industrial Revolution, the obscurantists who denied the validity of the psychological work of thinkers like Freud and Adler and Jung—they were all attempting to stem the tide of ideas. And to attempt to stem the tide of ideas is as hopeless as King Canute's proverbial effort to stem the physical tides of the ocean.

Harwell is a symbol; it is a symbol of man's effort to understand and to harness the power of the atom; the men who are carrying out fundamental research there are doing God's work as surely as the men who study theology, though it is not as obviously religious in its implications. The evil side of atomic energy—the hydrogen bomb and the atom bomb—seem to "hit the headlines" more often than its constructive side. But there appears to be little doubt that it is in these constructive uses that the future lies; and if we believe in a Power that moves men towards righteousness, we shall not merely cease to oppose such work, we shall praise it and see that it is work which can help to bring about God's Kingdom on earth.

THE DIVIDED INHERITANCE

By Tom Wardle

DID you ever hear tell of the Divided Inheritance? If you've got a near-empty church or a troublesome teenager, there's the reason.

Two recent broadcasts dealt with it intelligently. Children today are confused because they have inherited two traditions—the Christian and the Humanist. Parents and teachers don't know where they stand. Some mothers will send their youngsters to Sunday School, but won't go to church themselves. In most schools the teachers are a mixed bunch of believers and agnostics (reverent and otherwise). No wonder the children are confused. There is no agreed setting in which moral behaviour can be placed; there is no universally accepted pattern of life, no common hope and purpose, not even any taboos which apply to everyone.

Spiritual and moral existence for the young person in the West to-day then is a kind of catch-as-catch-can affair. He has much less of a chance that it will last him through a tricky adolescence to a trickier maturity. We're almost getting to the stage where it isn't decent to talk about life's meaning any more. The broadcast which began this series (Sunday, August 11, on the Home) featured a parent who seemed like a real live human being. He was worried to death about it all. He had passed through various stages of belief and unbelief and was now fixed in a sort of backsliding atheism. He sent his children to Sunday School in the hope that they would get something which he hadn't got, but which he wished he had. He was almost pleading with the rest of the panel to give him something to believe in. If he was a neurotic, he was a sympathetic one. The most his colleagues could do was to assure him that as he was a sincere atheist he was also a sincerely religious man.

This is quite probably true in an ultimate sort of sense (the sense in which Tillich might make that remark, for instance). But this wasn't what the panel meant.

Wednesday's follow-up broadcast brought a different set of people, including a minister, to the microphone. They talked about children in need of care. There was obviously a huge gulf between the child psychologist and the minister. They represented the Divided Inheritance themselves. What it came down to in the end was the minister saying that child-training without religious education would be grossly inadequate, and the others either seeing it as irrelevant or talking vaguely about a place for "poetry and myth" in the school curriculum.

One felt that the minister (he is principal of the National Children's Home) was disinclined to say clearly what he meant by religious education. He talked about "preparing young people for entry into the Church", but there was no mention of commitment to Christ, no reference to salvation. Admitting that there would hardly be any case for this in the tender years, yet it must assuredly form the objective of evangelical Sunday Schools. The child psychologist was hazy about the point of religion. If it meant simply helping people to love one another, there was abundant evidence that you could do this whether you were a Christian or not. What was demanded was "maturity", not religious belief, and Humanists could be as "mature" as any believer.

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The broadcasts were very revealing. They showed the state of things. They also served to remind us that there isn't the slightest hope of bringing young people into our churches on the basis of the old-time metaphysics. They are alienated from the religious tradition, from the religious mood. The 10 per cent which goes to church is getting less every day. It will not be long before democratic necessity will have done away with those religious survivals which cling to state occasions; before religious education in schools is drastically modified, or eliminated altogether; before the minister has become such a figure of fun that few men will want to become one.

And yet there is no decline in the need for community; no diminution in the young person's demand for security; no decrease in the adult's need for a sense of poise which enables him to live creatively when he discovers that the securities of childhood are not all he thought they were.

What does it mean for us? It seems to me that it means quite clearly that we have to build our future church communities out of people in both inheritances. Even if we wished, we cannot build tomorrow's congregations of theistically-convinced men and women, for there will be practically none left. We have to build them out of the people there are. That means we shall have to speak to them as they are, and not as we would like them to be. It means we shall have to create churches to contain people who do not believe in God. We shall have to amend the basis of membership of our churches to include such people. We shall have to reconstruct our notions of religious fellowship to enable non-believers and believers to be equally beloved members of one dedicated community.

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Such a suggestion might at first sight cause alarm. Is this what we have come to? Atheists in our churches!

But look at it again. Unless we can bring in non-believers there is no future for us, or any church, for the number of non-believers is bound, inevitably, to increase. There will be nobody else to appeal to, and it is ludicrous to suppose that you can get people to make a commitment of belief before they have experience of church life and worship—not one or two services, or one or two pamphlets, but long-term experience extending over many years. Anything other than the experience of full membership, full participation, will not bring belief. A sort of second-class membership, the status of the "attender" is doomed to failure. Religious meaning will only be found in deep experience of the religious community. We ought therefore to think of the member's commitment as a commitment to the community and not to a theological proposition.

This issue has been discussed in recent months in the magazine *Faith and Freedom*. In America, where there are mixed Theistic and Humanist congregations, it is already a live question. With us it is as yet only theoretical, but a readiness to face up to it might mean the renewal of life in our body. It will make great demands on our ministers, for they will have not only to interpret religion afresh, they will have to seek to promote that experience of religion in their community about which they preach.

Imaginatively handled, this approach could lead to full churches again—"You don't have to believe in God to be a member of that church!"—can anyone anticipate what the result of such an assertion would be? People with religious stirrings (and who hasn't got them), but with no readiness to accept a line in metaphysics, could find the strengths and consolations of an intense community, held together by love, and seeking to explore the common mysteries of existence together.

Of course worship would be different, but ministers born themselves of the Divided Inheritance should be far from saying that it would be impossible. The case for God would have to emerge from the life of the fellowship. But supposing it didn't emerge? I am not saying that it would; what I am saying is that if there is such a case (as I believe), there is no other way now left for it to emerge; and what kind of a case is it anyway that must rest upon your accepting it before the discussion has begun?

This is surely the point to which we have come. Modern Unitarianism is itself a product of the Divided Inheritance. What an exciting opportunity to reunite those who are parted, in the one place where they can hope to find again their unity—the Community Church.

IT OCCURRED TO ME

By Muriel Hilton

MANY years ago when an elderly woman in our congregation passed away, another member remarked, "I shall miss her very much. She always struck me as a woman who was absolutely at peace with herself".

Through the years I have often thought of that remark and have come to believe that no finer tribute could be paid anyone; that to be at peace with oneself is indeed a great achievement.

The woman of whom it was said was a quiet unassuming person who lived in one room by herself. She was inclined to be reticent, but we often heard from others of the many movements she supported, and she was very generous to the church. She was certainly a shining example of one who had found her life by losing it, and she had "co-operated with the inevitable".

Looking back over the years the most rewarding aspect of church life is undoubtedly the privilege it has been in knowing certain members of our household of faith. There are inevitably many disappointments, many frustrations in the life of a minister and his wife, but nothing can take away this sense of privilege. Two of the people who have made the most lasting impression on the congregation were those who did not have the fulfilments that most deem necessary for the happy life; they had no doubt longed for such opportunities, but instead of self-pity they sought and found other avenues of expression. These two "saints" of our little church were both handicapped with paralysis since childhood; neither of them were blessed with families and yet they were more completely fulfilled than many others we have known. They were shining examples of the integrated, whole person.

It is wonderful how people can accept the challenge of the circumstances of their lives and make from the many threads a design of beauty. We can take heart from those whom we have met and others of whom we have read like George Thomas, Helen Keller, Katharine Butler Hathaway, Elizabeth Myers, all of whom testify to mankind's splendid capacity "to turn a minus into a plus". And is it not personal religion that makes this achievement possible?

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One of the most interesting novels I have read in recent months is "Lord of the Flies", by William Golding. Two groups of boys are stranded on an island after the planes in which they were being transported had come down. There are no adults to take charge of the situation; they are left entirely to their own devices. There is the inevitable clash for the power of leadership, a pattern which we have known all too well in the adult world. It is horrifying in many ways and reaches a climax of extraordinary intensity. One wonders if these things could happen to a crowd of boys, and one reluctantly comes to the conclusion that it is all feasible. One certainly cannot but be absorbed in the telling of the story and the qualities of the writing, and the impact of the book will not easily be forgotten.

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A friend made through *The Inquirer* sent me this quotation from Thomas Merton's book, "No Man is an Island".

> "Some of us need to discover that we will not begin to live more fully until we have the courage to do and see and taste and experience much less than usual. . . . A tourist may go through a museum and come out less alive than when he went in. He has looked at everything and seen nothing."

The necessity of keeping life simple, of having to reject something that is good seems to be one of the besetting problems of modern life. It takes a certain strength of mind not "to keep up with the Jones's" in matters of reading, playgoing, listening, viewing and travelling. No one likes to feel out of it and to find there is no joining in general conversation. It may be easy to reject something which in any case does not appeal, but it is much harder to forego an attractive project knowing that one can have even too much of a good thing. And yet how easy it is "to look at everything and see nothing".

Those whose life does flow simply in one direction know without difficulty what to choose and what to reject, attain what has been beautifully called "interior plenitude". Those of whom I spoke in the first paragraph had it in abundance. Their lives were simple, focused and yet extraordinarily rich. They also knew a freedom foreign to those who cram their lives too full. There is greater freedom than we realize in this matter of choice. There is an art in living open to us all and the most successful are those who "narrow their demands and widen their responses."

WHY AND WHEREFORE?

Question: I was horrified to read, in a recent letter from K. S. Empson that "religion flowered so finely in past ages because it was spurred on by fear of hell". Would "The Inquirer's" Brains Trust please comment?

Answer: The view that religion was at its most effective when spurred on by a fear of hell is a common but wholly erroneous view, on a par with the popular but quite mistaken notion that modern Roman Catholicism owes its success to fear. It is, of course, perfectly possible to build a religion of sorts on a basis of fear, and both Catholicism and Protestantism have, in their time, made ample use of this dubious weapon. But it just is not true that "religion flowered so finely" when fear was dominant. On the contrary, religion has always been at its best when it has repudiated fear entirely and has concentrated on the good news of the love of God. One has only to think of Christianity as it was in its earliest days, the faith of the early Franciscans and the Spiritual Reformers, the crusading social gospel of the nineteenth century. On the other hand, it was precisely when fear ruled—as in the Dark Ages, or during the period of dominant Protestant orthodoxy, and at all times when Christianity has been a persecuting faith—that religion has been a force for evil and not for good. (For a further discussion of this thesis, see *Christianity and Fear*, by Oscar Pfister, a Swiss pastor and psycho-therapist.)

Anyone who wishes to introduce more fear into religion should ponder anew the wealth of significance, both psychological and theological, in the famous Johannine text: "Perfect love casteth out fear".

BOOK REVIEW

Light and Shade

That wonderful old man, John Cowper Powys, has more energy in his mind and more exuberant life in his writing, than many younger novelists who are supposed to write from contemporary society. In **Up and About** (Macdonald, 15s.), the title of two short novels in one, he penetrates in his mystical fashion to a vigorous exposition of life as he sees it that will stimulate many and appal some. If anything so ordinary as a punch could be ascribed to John Powys, he does not hold it. Rather he throws all his punches away and thrusts the whole of his magnetic personality into the combat of good and evil.

It is a far cry from the mysticism of John Powys to **A Primer of Necessary Belief** (Gollancz, 14s.), by Dawson Jackson. This book is one of those meditative, earnestly-thought treatises written by a man convinced of Love and Goodness by personal experience. With this experience, and much thought about it, he tries to penetrate to the nature of religious belief. For many who would be appalled by Powys, and would hardly know what he is talking about, Mr. Jackson offers an experience thoroughly worth while.

Canon Roger Lloyd, in **Luke the Physician** (Allen & Unwin, 12s. 6d.), introduces religious difficulties of a very profound kind in a gentle manner. He ascribes them to a man (and men) of Palestine, at the birth of Christianity. Through the imaginary letters of Luke the Physician, the Luke of the Gospels, he suggests their healing, and offers a picture, as he sees it, of the inner life of the early Christian movement.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A New Cause

SIR,—We are trying to re-establish our cause in Reading. A meeting, held in the church at the corner of London Road and Denmark Road in July, was quite encouraging. A second meeting is to be held on Thursday, September 19, at 7.30, when we hope to arrange for the commencement of services and meetings in October. I shall be most grateful if your readers will send me the names and addresses of any Unitarians who may have settled in the district and of any students who may be taking courses at Reading University or Reading Training College.—Yours,

49 Colindeep Lane, N.W.9. *Wilfred Waddington.*

The **POPULAR REPORT** of the British and Foreign Bible Society covering its work in 1956 has now been published under the title "**REDEEMING THE TIME**".

Edited by a former Overseas representative of the Bible Society, it stresses the urgency of the Society's task in a world of change, *in which opportunities are of limited duration.*

Copies are available from District and Auxiliary Secretaries, price one shilling (by post 1/4d.), or from **Bible House, 146 Queen Victoria Street, London, E.C.4.**

Correspondence—*Continued*

"Why and Wherefore" Criticised

SIR,—Referring to the Question and Answer in your issue of August 31, it would be interesting to know when and where "It has been asserted as a defence of orthodoxy that Jesus is nowhere depicted in the Gospels as joining with his disciples in prayer". I have never heard of such a point being made, and it seems, as you say, an artificial one and hardly worth answering. I find it hard to believe that it has in fact been seriously put forward, for surely it is generally known that, whether the Last Supper was a Passover Meal or, as Dom Gregory Dix maintains in "The Shape of the Liturgy", a Chaburah, it was certainly a religious meal in which blessings and thanksgivings played an important part, and Jesus as host or president would have led these prayers. The "hymn" which was sung before they went out (probably one or more psalms) was the customary close of such a meal.

But it is inaccurate to say, as your Answer does, that Jesus frequently speaks of praying to "your Father" or "our Father". The *only* time in the Gospels that he says "Our Father" is when he is telling the disciples how *they* are to pray (in the Lord's Prayer). In every other case he speaks either of "my Father" or of "your Father"—even, at the end, "I ascend to my Father and your Father, to my God and your God".

I do not think it is being polemically minded to suggest that this is not a distinction to be slurred over, but that it is one of the ways in which the Gospels show us that there was indeed a unique relationship between Jesus and his Father.—Yours,

Hampstead, London.

Ursula Grundy.

"Why and Wherefore" Replies

"The alleged defence of orthodoxy referred to was, of course, cited by the reader who submitted the question, and not by us. Perhaps he can supply the information which your correspondent seeks. With regard to the latter part of the letter, we are unable to follow the logic of the argument. While it is true that there is only one recorded instance of Jesus having used the words "*our* Father", the fact that he repeatedly speaks of "your Father" or "thy Father", and not merely "*my* Father", seems to us to be conclusive evidence that he regarded God as the Father of everyone. The text quoted is surely an admirable confirmation of this—a confirmation all the more remarkable in that it occurs in the Fourth Gospel. It clearly implies that the relation between God and Jesus is identical with that between God and all Christian believers. This at once become apparent if one considers a human parallel. Anyone who says, "I am going to my father and your father", is merely emphasising that the person to whom he is going is the father, not only of himself but also of those to whom he is speaking."—EDITOR.

"Simplicitas" Criticised

SIR,—How childish and silly the paragraph in *The Inquirer* of September 7 in which "Simplicitas" tells of the privations of a Minister's life!

This Minister seems to have no regard for the importance of his calling, or of his opportunity for service in his work, when he grumbles because it prevents his taking his children out, complains that "an important funeral has been known to disrupt a holiday" (I do not know which of his parishioners are lucky or unlucky enough to be called "important". I had imagined that all souls were equal in the eyes of their Minister). Rather than spoil his holiday, I am sure his people would die at a more convenient time, had they control of such matters. Then comes "the most unkindest cut of all", the cut of the poor man's birthday cake which never takes place on the right day! Has he never read the text about "putting away childish things"?

Such trials must be difficult to bear when "Simplicitas" thinks of doctors, seamen, miners and old-age pensioners leading their undisturbed, luxurious lives.

A paragraph like this—consisting mainly of self-pity—makes me despair of Unitarian Ministers in England, whose standard of service to Church and society was once so high. It seems that now they have no ideals or ideas of what they ought to be doing in this world. They are Ministers only as a sort of side-line, it seems, and object to their legitimate duties; not only this, but apparently it does not occur to them that, with this attitude, they would not be tolerated in any other sphere of service. No wonder the denomination is in its present state.—Yours,

Belfast.

Amy Cunliffe (Mrs.)

Shrines

SIR,—Your correspondent, Catherine T., Hertford, writes, "'Mary, Mother of us all' can have very real significance and is by no means an ancient, worn-out cult".

But surely just as the ideal "Brotherhood of Man" transcends all difference of sex, so the ideal "Fatherhood of God" includes His Motherhood as well.

To the extent that we realize the "Kingdom of God *within us*" to mean that at the heart of our being—our individual personality—and round about us—are not only an ideal Father's strength and wisdom, but an ideal Mother's tenderness and self-sacrificing love, then—so it seems to me—the cult of "Mother Mary" loses its validity. To use a colloquialism of today: "It doesn't make sense any more."—Yours,

Worthing.

Malcolm Rutt.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Cullompton: The Induction of the Rev. J. W. Maw to the pastorate of Pound Square Unitarian Chapel took place on Thursday afternoon, September 5. The Service was conducted by the Rev. Harold Whittaker, of Sidmouth. The Charge to the Minister was given by the Rev. C. G. Toone, of Newton Abbot, and to the Congregation by the Rev. W. H. Cordell, of Taunton. There was a large congregation present which included friends from neighbouring churches. After tea, Mr. and Mrs. Maw were given a warm welcome at a well-attended meeting in the Chapel. Mr. W. H. Terry presided and offered the welcome on behalf of the congregation and Mrs. Raymond Hardy on behalf of the Sunday School. Captain A. L. Blake brought the greetings of the Western Union and the Rev. H. Whittaker brought the greetings and good wishes of his congregation and the local ministers. Dr. Jeremy Goring also was present and conveyed the greetings of the London District and South-Eastern Provincial Assembly. Solos were given by Miss Amy Farnworth, of Exeter, and Mrs. R. Hardy, of Cullompton. Mrs. Saunders was the organist and accompanist. The welcome offered to Mr. and Mrs. Maw was most warm and enthusiastic to which they suitably replied.

Altrincham, Wythenshawe, Todmorden: On September 1, Altrincham and Wythenshawe congregations united to visit Todmorden Unitarian Church for morning worship, 69 people making the journey by motor coach and private cars. A fine day helped to ensure a happy day, but the arrangements of the Todmorden people to welcome the visitors could scarcely have been excelled. After the service, conducted by the Rev. Alec Finbow, a good company of Todmorden members accompanied the visitors to the school for refreshments, and then the party assembled again in the church for a talk by the minister about its history and a display of its beauties and points of interest. A climb to the belfry followed, and even an exploration of part of the church roof by the more adventurous, after which the greater number of visitors were conducted for a highly enjoyable ramble over the surrounding country and through the fine municipal park, where stands the statue of "Honest John Fielden" in whose memory the church was built in 1869 by his three sons. Many places of historical and artistic interest were pointed out, and the visitors were agreeably surprised by the attractions of Todmorden, which, seen from the main streets only, often appears to be a dull manufacturing town.

At 4.15 the visitors departed, and, after tea at Altrincham, where they were joined by Wythenshawe's minister-elect, the Rev. John Gill, and his family, a happy united service was held in the chapel, during which the Rev. A. W. Vallance made his farewell to the Wythenshawe congregation of which he has taken charge for over four years.

The Rev. John Gill was inducted to the charge of Wythenshawe on Friday evening, September 6, when the Rev. A. W. Vallance conducted the service, the Rev. John Storer gave the charge to the minister, and the Rev. Dr. Alfred Hall gave the charge to the congregation. Messages of welcome to Mr. and Mrs. Gill and their two boys were expressed by representatives of the church institutions and the District Association. Mr. Gill will combine the Wythenshawe ministry with that of Sale, where he has served since 1953.

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 15, 1957

Aberdare, Highland Place, 11 and 6, Supply
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. S. E. Bowen
Aberystwyth, New Street Meeting House, 11, Mr. J. Eric Jones
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Dr. Mortimer Rowe
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bamborough Road, 6.30 (September 22) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. Wm. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. [illegible]
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Dr. H. W. Stephenson, 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
Chatham, The Church of the Great Companions, Hammond Hill, 3, Rev. Will Hayes
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. Gribble, 6.30, Mr. E. E. Lloyd
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. [illegible] Shaw
Chowbent, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk, (also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. F. Kenworthy   Styal, 6.30, Rev. F. Kenworthy
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church 11, Junior Church, 6.30, Rev. P. C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. [illegible]
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. Hines
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John [illegible]
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Godalming, Ward Street Church, 11.15, Rev. R. Nicol Cross
Great Yarmouth, Old Meeting (Unitarian) Church, Greyfriars Way, 7, Mr. H. N. Bacon
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Mr. R. H. Terry, 6.30, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest [illegible]
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, —
Lewes, Westgate Chapel, 11, Rev. W. [illegible]
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kershaw
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morris
Liverpool, Gateacre Chapel, 11, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kershaw
Liverpool, Hope Street, 6.30, Mr. A. H. Nock
Liverpool, Ullet Road, 11 and 6.30, Rev. A. E. Peaston
London, Bell Street, Edgware Road, 6, Rev. Walter Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. J. P. Chalk
London, Brixton, Effra Road, 11, Mr. S. R. Martin
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. W. [illegible]
London, Forest Gate, Upton Lane, 6.30, Mr. Frank Lewis
London, Golders Green, Hoop Lane, 11, Mr. G. J. Pruce, 6.30, Rev. K. C. Thatcher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible], (also, 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thatcher
London, Ilford High Road, 6.30, Mr. G. J. Pruce
London, Islington, Upper Street, Prebend Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. Dudley Richards
London, Leyton, Lea Bridge Road, Knotts Green, 6.30, Rev. Robert Taylor
London, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. [illegible]
London, Richmond Free Church, Ormond Road, 11, Rev. Walter Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. John [illegible]
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. Hankinson
Lytham St. Annes (Ansdell), Channing Road, 11, Mrs. J. H. Bartlett
Macclesfield, King Edward Street, 10.45, Rev. G. D. [illegible], 6.30, Youth Service
Maidstone, Unitarian Church, Market Buildings, 6.30, Miss Margaret Ault
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Supply
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. [illegible]
Manchester, Stand Chapel, Whitefield, (September 22), 10.45 and 6.30, Rev. Joyce Hazlehurst
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. K. Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Rev. D. C. [illegible]
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. [illegible]
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11, Rev. John Kielty, 6.30, Rev. J. H. [illegible] Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 2.30 and 6, Rev. A. L. [illegible]
Northampton, Kettering Road Church, 11, Mr. Colin Wright
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, No Service
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Supply
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
Ringwood, Hants., The Meeting House, 11, Mr. Eric Kay
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. [illegible]
Sheffield, Fulwood Old Chapel, 11, Rev. F. [illegible], 6.30, Youth Service
Sheffield, Upper Chapel, 11 and 6.30, Rev. [illegible]
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Dr. J. C. Flower
Southampton, Church of the Saviour, London Road, 6.30, Mr. Harold A. Guy
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. [illegible]
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. B. [illegible]
St. Helens, Corporation Street, 6.30, Rev. C. A. [illegible]
Stockton-on-Tees, Wellington Street, 6.30, Supply (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Mrs. E. [illegible]
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11 First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
Swinton, Swinton Hall Road, 10.45 and 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. W. H. [illegible], 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45, 2.15 and 6, Rev. E. B. [illegible]
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Mr. F. E. Lloyd, 6.30, Mr. Martin Jenkins
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Supply
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. G. [illegible]
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also, 6.30, first Sunday in the month)
Whitby, Flowergate, 6, Rev. A. D. Williams
York, St. Saviourgate Chapel, 6.30, Dr. J. J. Kipling
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Manse Telephone LX [illegible]
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, [illegible] Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. [illegible]
Wellington, Service suspended — Enquiries — Mrs. Watts, Tel. 40-252

SOUTH AFRICA

Cape Town, Hout Street, 10, Sunday School; 7, Service, Rev. Maurice C. [illegible]

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The Congregation
have pleasure in inviting you to the
Service of Induction
of
The Rev. Graham Short, B.A.
on
Friday, September 20, at 7 p.m.

Pound Square Unitarian Chapel, Cullompton

£400 REPAIR APPEAL FUND

Will you kindly help a small but hard-working congregation to meet cost of Manse and other repairs?

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MR. W. J. COXHEAD,
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Chicago I.A.R.F. Conference, August, 1958

Please note the following amendments to the arrangements already announced.

Boat—This is now the Cunard "Saxonia", sister-ship of the "Ivernia".

Fare—From $[illegible] upwards, one way.

Booking—British passengers wishing to travel with the party on this boat should, in the first instance, inform the Secretary, G.A., 15 Gordon Square, London, W.C.1.

Death

Julian Goldard—Died August 2, 1957. Aged 81. A faithful and joyful member of the Bradford (Chapel Lane) congregation. Julian Goldard had served on its committee, had been secretary of the Lay Preachers' Union, and had also been president of the Yorkshire Unitarian Union. He performed all his duties with great attention and efficiency in spite of great physical limitations and advancing years.

Rev. H. J. Rossington

Herbert John Rossington was born in Sheffield on June 28, 1870. For some years he was a printer's compositor; during his spare hours he read widely, and found his way from the Anglican Church into Unitarianism. He was twenty-four when he entered the Unitarian College, but decided to work for a degree before he took the theological course. He gained a second class in the English Literature Honours School in 1898 and received his M.A. in 1902. He was awarded a Hibbert Scholarship and studied under Harnack at Berlin and later at Marburg. He settled as minister at Longsight in 1901 and in 1907 received the degree of B.D. from Manchester University.

He then became the minister of the First Presbyterian Church, Belfast, where he had an outstanding ministry as a preacher and pastor, and won the allegiance of the congregation by his energy and ability. He kept himself clear of the disturbing political controversies, but took a leading part in the cultural and literary side of Belfast. For eighteen years he was a Dean of Residence in Queen's University, Belfast, and for eight years the editor of the *Non-Subscribing Presbyterian*.

He was the minister of the Church of the Messiah, Birmingham, from 1927 to 1943, when he retired. He made his home at Ringwood and from there he helped the congregation at Southampton. He kept in close touch with the Unitarian College and served it as Visitor and Examiner and later as its President. He was elected President of the General Assembly in 1943 and was the Preacher of the Annual Sermon in 1930. He was popular with his brother ministers, who found in him a loyal comrade and elected him to the Presidency of the Missionary Conference and to that of the Ministerial Fellowship.

He had an exceptionally ready command of words and usually took only a few notes with him into the pulpit, but he did not rely upon this gift. He carefully prepared what he had to say, and yet preaching was sometimes a great strain upon his powers.

During the controversy in the early years of the century concerning the historical existence of Jesus, he wrote a pamphlet with the title "Did Jesus Really Live?" in which, owing to his knowledge of the German language, he gave an effective answer to the contentions of Dr. Drews, who had raised the issue. He later wrote a booklet on "The Essentials of Christianity" in which he substituted the phrase "The Victory of the Good" in place of "The Progress of Man upwards and onwards for ever".

A. H.

The Rev. Lawrence Redfern in a letter adds the following:

With the enrichment of his mind gained by his studies at Marburg and Berlin, he saw the ageless truth and the needs of his time with steady vision, and kept his heart open to each fresh advent of the Holy Spirit, always with the conviction that

"No truth of life can thought impart
That is not tinctured with the heart".

So the power of his ministry was acknowledged not only by the intellectually competent, but by the unhappy, or the bereaved or the stricken: a power that was his not merely by reason of his office, but by the nature of the Man.

There was in him a toughness and power of endurance, the toughness of well-seasoned timber which sustains heavy burdens and does not break. He had known sorrows but these also he bore with exemplary courage. For his comrades there is sorrow that he has gone, and to our own sorrow, sympathy adds the echo of the deeper sorrow of his widow and family.

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